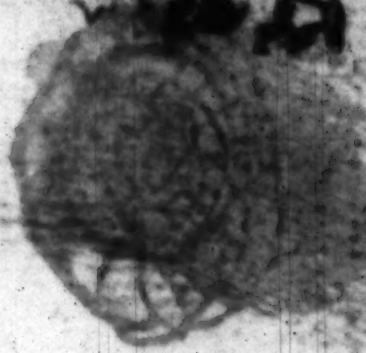


A Dialogue or Disputatio by twene a,

Gentylman and a Priest
Concerning the
Supper of p
Lorde

4

Printed in
the City of London
in the Strand
at the Signe of the
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Printer to the
Honorable House of
Commons
in the Year
of our Lord
1564



To the reader

In this lytle Dialogue (gentle reader) ye shall fynde good saynlike bewtweene a gentyle man and a prest. as dyn to warde this parliament holden at Westmynster. the fyrst yere of our moste noble kynge Edward the vi. his reygne ye sayth ful readers Iuge not that I thought my selfe worthy of any prayse in this doynge. But thynke as I thought and say with me honoure our glory & prayse be onely to

God to whom it be
longeth
Amen

The precher. v.

If thou seest the poore to be oppressed, and
wrongeously dealte with all so that equite,
and the ryght of the lawe & awe, is wrested
in the lande marvell not thou at suche Judgement
for one great man helpeth toche
with an other: the myghtye helpe
them selues to,
gyther

The Gentyllman
speketh fyfthe



God gyue you good
morow and wel ouer
taken, maister parson.

The priest speketh.

I praye God gyue you as moche
sy: & welcome wyth all my hette.
Gentyll I praye you sy: where is
your dwelling place. P. Seele, my
dwellingge, is in the north parte of
of England. G. Howe farre lyeth
your Jorney, P. I purpose (God
wyl'ng) to ryde ahondred myles
or I retorne. G. I wolde wythe I
myght haue you it cōpany. to Lon
don. P. mary sy: euen to London
I thinke to ryde G. I am glad of
that so: to do I: I wolde we were
all there. P. We shall be there in
goodtyme. G. Whan purpose you
to retorne home. P. I am not cer
taine

U R G E N T
false w^{ch} to returne. But I thike
to be at home this good tyme. yet
wold I be glad to here som good
newes, cōcernyng the, Parlamēt.
or I go. G. In that you dowell.
I thike betely you shal here good
newes D. I praye God it maye be
so. G. yes truely ye shal not nede
to doubte of good newes, beleue
me fr^o so godly so wyttie, so mer-
cyfull so noble, a D^ynce as / Ed-
warde our kyng is, was neuer
any so towarde in this realme no
nother I thynke his lyfe hath not
bene harde of, sence the tyme of
Salamon, beyng as yet a chyld,
within yeaeres, but a very man, in
wordes, and workes. D. I praye
God saue hys maiestie. G. also I
thynke betely, that no D^ynce in
wold have any godlyer, any wy-
ser, any better lerned counsaill then
the

the kinge our maister hath & to be
thou no vertues can be founde in
any man, that is not well sene in
them Therefore you shall not neede
to doubte of good newes pea and
godly newes as euert was hard of
in any Parliament I warran you
A. Truly, it is a godly herynge
when men of vnderstādyng are a
bout a kyng and specially in his
counsaill I remēbre that I haue
red these wordes, An vnwise king
distroperh his people. But where
they that be men in auctorite, are
men of vnderstādyng there y cite
prosperyth. G. It shulde seme by
your taulke that you haue a good
Iugement in the scriptures. A. I
haue rede the olde Testament and
moche of the newe. G. I lyke your
company the better. G. fynde wy-
ten these wordes In the lippes of
him

Coloss.
3.15.
The. 2.
chapere

prover.
10.13.

U R G E N
him þ̄ hath vnderstanding a man
shal fynde wylsome. Þ. you haue
adouer, bes. 8b
sayd truth, a lytle farther in þ̄ sam
boke. I fynd this sctere. The eate
that harkeneth vnto halson wot-
ning. and euclyneth ther vnto shal
dwell amonge the wyse. G. you
haue spoken wel by my faith you
haue good memo. i in þ̄ you te. de
sy. I lyke your cōmynication so
we! that I wold gladly haue som
taulke with you at large w̄ our
men were ryding fayre and sofly
afore. Þ. Commandeth I praye
you sy. & say to me what you th. k
G. How longe I praye you, haue
you bene a p̄est. Þ. Seng I did
sing my self. It make. xviii petes are
past. B. to chynge that word make
I wold haue your Iugemēt in it
dyd you euer yet fynde it i the By
ble, or Testament. Þ. What hath
moued

moued you to aske me þ question
G. I wpll shew you whā you said
sence I did syng my fyrste masse
that same worde masse, did moue
me to aske you that questiō ¶ As
to chynge my conscience in it I wpl
shewe my mynd, I dyd neuer rede
in the holy S cryptures, that god
dyd cōmaūde any masse to be said
or sange yet are there in the masse
many godly exacions & sweet psal-
mes. bys yde the Epistle & Gospell
which if they shuld be takē away
the masse shulde be leste naked w-
out any pleasantnes, to the Igno-
rant people not withstandynge. I
wpl not deny but in some thynges
that are in þ masse, myght be had
a refozmacion those thynges, I
meane, þ the bishoppes of Rome,
hath Inuēted whych gods worde
doth not teache them. G. Yf al the

ceremonies of the masse shuld be
take from it that are not allowed
by gods worde then shuld þ masse
be no masse, I pray you make me
an swerto this question doth gods
worde lede you to vse any such fa
tallidysall dysgysngs in the mynst
tracion of this holi Sacramēt as
is bled i your papistical masse. ¶
No verely. Q. What haue you to
say then for your masse. ¶ Verely
notyng but for the supper of the
Lorde I wyl say to you myfancy
it is wyrtten as they dyd eate, He
Ius toke breade and gaue thākes
brake it & gaue it to his dysciples
and sayd take eate this is my bo
dy and he toke the cup & thanked
and gaue it them, sayeng / drynke
of it euery one for this is my blou
de of þ newe Testamen that shall
be shed for many for the remission
of

marthe,
reut.
¶ Iche,
-ci,
¶ Iche,
reit,

of synnes I say vnto you, I wyl
not drynke henceforth of this frute
of the vyne tre, vntyll that daye,
when I shal drynke it newe with
you i my fathers kyngdome what
say you to these wordes: are they
not trewe. G. Ye verely: they are
all Iust and trewe. But tell me. I
pray you how you vnderstaund these
wordes do you take them as they
are spoken or as they were ment?
A. I take them both as they were
spoken and met. G. How is that?
I pray you A. I do verely thinke
and beleue after the wordes are
spoken by the mynyster there re-
maineth nocher breade or wyne.
but the very body and bloude of
same Christ that dyed for the syn-
nes of all the worlde. G. Do you
speake your conscience in it. A. Ye
verely. B. They are perfat wyde-
from

Luche.
viii

Luche,
xviii

Ebriz.,

Exodus
xii.

Exodus
xvi.

from the meaning of christ Christ
said many tymes to his disciples
I haue inwardly desyred to eate
this Ester lambe with you before
I suffer, & the day at euen before
he suffered the death. he dyd cause
Peter, & Iohn to prepare the ester
lambe and with þe twelue apostles
he dyd eate it accordyng to þe lawe
and as Paule sayth, he taketh a-
waye the fyrst to stablyshe the lat-
ter, for euen as the pascoill lambe,
was a sweeter token, or memo-rye of
the deliuerance of þe chylidren of
Israell fro the bondage of Pharao.
euen like is this Sacramēt to vs
a sweeter sygne, token or memo-rye of
the death of our sauyour Ihesu &
as manna from heauen and watter
out of the rocke was a synnifyca-
tion, that one shulde come, bothe
from heauen to gyue life vnto the
beleuers

belouers so is this bread and cup
to vs a lewre token that he is past
and hath fullfilled all the Scrip-
tures that werre wrytten of hym.
the which memoꝝ is hely a good
and shal put the faithful alwaies
in memoꝝ of the death of Chyſte
vnto þe ende of the world. tyl chyſt
come agayne to Iudgement. P. 2.
las sy; take hede what you do say
the kyng our maister (that is de-
parted) hath set foꝛth that thyng
with as moche knowledg as all
the Clergy pea a nobylite of thys
his realme can know, and wyl you
thē be so bolde to medle with thys
holy and blyſſed ſactament of the
Aultar that all the leaꝛned men of
this Realme doth asſyre to be
trewe and ryghtly myſtred. &
ſaynt Paule dyd wryte theſe woꝛ-
des. For the folowynge of Gods
myſter

201 **201** wyllet then men and the weaknes
of gods stronger then men brethren
loke on your callinge, howe þe not
many wise men after the flesh, nor
many myghty, nor many of hyghe
degre are called, but god hath cho
sen þe folow the thynges of the world
to confound þe wylle that no fleshe
shulde presume in this syght, red e
this chapter theowen & there shall
sele that it is not in the worldlye
wylcome of man to know þe treth
of gods worde, but let vs retorne
to our purpose & say to you þe this
Sacrament, is no more then a ho
ly memo: of the death of Christ
and not his body, fleshe, bloud and
bones, as the blynded people both
beleue. Christ dyd o: dayn this me
mo: to steepe vp. o: moue, þe hartes
of men, to beleue that he died for þe
synnes of þe whole worlde and did
ryle

rese agayne from death, to saue al
those that shuld beleue on hym for
he dyd well knowe without a con
tynuall memoꝝ it was not pꝛeser
ble for man to beleue the thynges
he neuer sawe & because it shulde
be to vs a memoꝝ vnto his secōd
comming he did ordeyne it & we
shuld be thankfull to hym & loue
one another as he did loue vs pat
le did wryte to þe Coꝛinthians that
whiche & deliuered vnto you & recei
ceyued of þe lord for the lord Iesus <sup>as is
chaps.</sup>
the same nyght in whiche he was
betrayd, toke breade and thanked
and brake & sayd take ye & eate ye
this is my body, whiche is broken
for you. This do ye in remem
braunce of me After the same ma
ner he toke þe cup whā supper was
done sayeng. This cup is þe newe
Testament in my bloude, thus do
ye

ye in þe ren:braunce of me for as
of ten as ye shal eate of this brede
and drynke of this cuppe ye shal
shewe þe lordes death yll be come,
howe wolde you take these words
are they not playnly wyte for you
þe. Ye verely þe words are playne
and trew as you haue spoken the
but I thinke these wordes take
eate. this is my body can not be ta
ken any oher wyse the for hys bo
dy. & you are i the same blindness
that the Jues were in whan ch. ist
tolde them that he was that brede
that came downe from heauen.
Was Christ then breade whan he
tolde the so no verely. but lyke as
breade, whiche in the Scripture,
is taken for al nedeful thinges for
the body doth sustayn þe out ward
ma in this lyfe, so doth the spryte
of God kepe the Inwarde ma, in
a lewer

Johan.
vi

a lictet sayth I praye you here me
a lictle further saynt John writeth
thus many of his dyſciples when John. vi
they harde this ſaid this is a hard
ſayeng who can abyde them herig
of it ; heſus knewe him ſelfe that
his dyſciples moꝝ muted at it and
ſayd vnto them Both this offend
you what a yf you ſhal ſe the ſoule
of man aſcende vp whete he was
before it is the ſpyrite that quyk-
neth the fleſhe proſpecth nothyng
þ we ſee that I ſpake to you are
ſpyrite and lyfe alſo in the Goſpel Joan. vi
of ſaynt John chriſte ſayd to þe
wes I am the boꝝe of the ſhepe al- John .
viii
ſo he ſayd I am the vyne and my
father is a hul bande man Nowe
ſe I praye you is Chriſt a matery
all doꝝe / oꝝ is he a wyne ſuche as
beate Grapes oꝝ is his father a
hoſbādoman Judge your ſelfe whe
ther

ther these wordes are to be taken
as they were spoken yf you shewch
the scriptures you shal finde veri
many of suche lyke saynges. ¶
Nowe þ I haue hard of you I pray
you graue me leue to speake: ¶ Ye
marily: I pray you say what you
will and I will gladly heere you.

John. vi. ¶ Christe sayd to the Iues verp
ly verp, I saye vnto you excepte
ye eate the flesh of the son of man
and drinke his blood you shal not
haue lyfe: I you who soe as eateth
my flesh and drynkeþ my blood
hath eternall lyfe. ¶ I will rayse
him vp at the last day for my flesh
is meate in dede and my blood is
drynke in dede. Nowe I pray you
howe shuld we eate his flesh and
drynke his bloude vntlesse we had
hym present with vs, by the vertue
of his worde. Gent. beleue me say
gods

goddes spirit dwelleth not in you. ^{Corinthians}
chris sayth no man can save that ^{ans, xlii}
Jhesus is þe lord, but by the holy
gost. In your masse Crede it is sa-
yde chris ascendyd hpto heaue
lyeth on the right hande of god
the father, & from thence he shall
come to. Iuge the quicke and the
deade. Therfore he be herte on
the sct, you must cofesse þe theste
more Chyistes then one or more sa-
uours then one yet. I pray you to
here the alytle further chris sayth.
I went out from the father and
came in to the worlde. I leue the ^{Johan}
worlde agayne & go to the father ^{vi}
and ye shall haue poore folke alle
waies with you but nie that penotaries
haue alwayes. How may you se ^{vi}
that Chyistes with all bodye lone
not be in heaue on the earth
it can not be in two places at once
no

more then pource oꝝ myne. **Q.**
it shulde be treue **p** in the Sac-
rament Ch:istes bodye, & bloude
be not thete in the forme of breade
and wyne why dyd not our forefa-
thers (that were as wyle men, as
are in these dayes) fynde out that
this thyng was not ryghtly my-
nistered. **A.** In the tyme of the Ap-
ostles it was mynistered accordyng
to the Institution of Ch:ist yea a
lenge after. **Q.** What was **p** cause
that any abuse shuld be in it? **A.**
The prophet Jere'mias sayth. We are
all in the handes of god, as the clay
is in the potters handes to, make
of vs what hym lyketh, therefore
no man shulde reason with God,
why he doeth this thyng oꝝ that,
but let vs take the tyme as it hath
pleased hym to appoynt it. **Q.** the
may I say to you, that god is not
ryghteous

.1. cor. 10.
ans. 11.

1. cor. 10.

Jeremi.
23.

righteous which hath given oc-
casion to his people to erre. ¶ No
doubt not so ye shall here the wo-
des of saynt paul. For the wrath
of God appereth from heauen, a-
gainst al ungodlines & unright-
ousnes of men which with holde
the truth in unrighteousnes seeing
what may be knowe of god is ma-
nifest among them. For god by
shewe it unto the. So that his in-
visible thinges that is to say, his
eternall power & godhed, are un-
derstande and sene by the workes
from the creation of the worlde.
So that they were without excuse
in as moche. as when they knewe
God, they glorified hym not god
neither were thankfull, but waxed
full of vanities in they; imagina-
tions; they; foolish hartes, were
blinded when they counted them
selues

selues wyl they became fooler &
turned the glory of the immortal
God vnto the similitude of the
image of a mortall man & of birds
and foule fowled beastes & of serpē
tes wherfore god wyl wyls, gaue
them vp, vnto theyr hannes innes
vnto vncleynes to defile thei body
by payes betwene the selues whiche
turned his truth vnto a lyse, he too
shipped and scrip the creatures
more then the maker, whiche is
blyssed for ever Amen. whiche saye
pou to these wordes, shall saye
that God is baryghteous to vert
but let vs saye to sayne & aunc
let God be treue and all me lours
God is holy, good, Iust, true,
and tyght wylle than do none vyl
perp if it plesse god he maye geue
to any of vs his holy, chriten
we shulde not cite. G. 1. 1. 1.
o2day

roma

nos. iij.

ordayned as a nessesary Instru-
ment for vs to ouccupie. Thow
p which god for chrystes sake will
heare vs if we aske in fayth. Not-
withstanding if god do not geue
vs his spirite so that in our owne
will which we haue to do euyl we maye
fal from God yet god doth vs no
wrong for he doth owe vs nothing
if he do geue any of vs his spirite
whiche leadeth all men that hath
hym to do those thynges p please
god we are greatly bounde to thanke
hym. Nowe ye se that p bright-
teousnes that is in man, doth not
make god brighteous. ¶ I prai-
uoully let vs retorne to our pur-
pose. Nowe concerning the Sacra-
ment. What is your mynde in it?
In what shulde we take it. ¶ I will
shewe you my mynde in it. yet not
my mynde only but the mynde of
paul

Paule. and the mynde of the olde
Doctozes that hath wryte on this
supper, **Paule** sayth. That which
I deliuered to you I receyved of
Lozde. For the lozde **Jhesus** the
same nyght in whiche he was be-
trayde toke b:cade and thanked, &
broke it and said take ye & eate ye
this is my bodye which is broken
for you This do ye in the remem-
brance of me and so forth as it fo-
loweth in the chaptre. Nowe ye se
that these wordes remembraunce of
me were not taken amonge them
for his p:esens but for his, bodyly
absens. For yf he had ben p:esent
with his Apostles after he ascen-
ded up to heauen why shulde saint
Paule wryte these wordes to the
Corinthians. This do ye in the re-
membrance of me. The pasouer
lambe was a significatio of the
Death

1. Corin-
thians, xi,

Corin-
thians, xi.

Exodus
xii

death of Christe Hanna that was
gyuen the children of Israel from
heaven and also the water out of
the rocke were synngnifications of
Christes comming Also the serpent
that was set vp in the wyldernes
was a synngnification that a Sa
uour shuld come to saue þ people
and euen so is this Sacrament a
lawer toke to al faithfull beleuers
that Christ hath payd the ransom
with his Innocent bloude for the
whiche we shulde be alwaye thank
full to hym all our lyfe. ¶ Yett
þ your godly communycacion
hath moued my hart to thynke a
great abuse in this sacrament for
I am well assured þ these wordes
are trewe which you haue spoken
to me. ¶ I haue spoken nothing
but Gods worde doth be me in it
but yf I shulde speke to you with
the

the natural reason of man. I might
saye to you is it possible that man
shulde make God or is it possible
that the thinge whiche is breade
this day shulde be god to morowe
but I wyl not reason, wout gods
worde saynt Iohn sayth that god
is a spirite and wyl haue all men
to honout hym in spirite & truth.

Johan.
iii.

Aretes,
vii.

Johan.

For god dwelleth not in the tem-
ple made with manes hande but
dwelleth in euery faythfull mans
hart for euery faythful man is y
Temple of god, and there is gods
holy spirite Also no man hath sene
god, at any tyme the oneli begotte
sonne, whiche is in the bosome of
the father hath declared hym.

Now say I must hartely pray you
to call to the living God, for his
holy spirite that ye may walke in
the lycht of godes tresh whiche
god

god wyll gyde to pou for Chyrtys
take yf you aske in fayth, 19. Saye
for your good counsaill. I mooste
hertely thanke you. I do wythe
with my hart that it wolde please
god, to moue the hartes, of oure
godly counsellors to seke a redreffe
for this abuse very shortly. I
saye vnto you vnto the tyme that
god hath apoynted no man shall
redresse it. For it is his busynesse
therfore let hym alone with it And
when all men hath trespased some
trewe man saye I aske he wyll the wy
pith all his plase. Yet let all
fawchfull men, that loue goddes
glorie vnfayrly, be dayngyrill
till the tyme come to Judgement
Other with pen and yoke or with
enough and hunger, or both. And
no doubt this abuse shall be cored
men, whan the tyme that god best
owill

appoynted

appoynted is com. It is wyrtten
in saynt Mathewes Gospell all
plantes that wytheuynly father
hath not planted shall be plucked
vp by the rotes. Then is there no
remedy but the masse must be al
together and the right instructioun
of þe lordes Supper shal come in
place agayne. ¶ I besyke the ly-
uynge god moste hartely, that it
may be so. ¶ There is no doubt,
but it shall & in the meane tyme
whyle God doth worke whiche is
the workmayster of all good wy-
kes let vs not be ydle but be doig
good to euery man for the worlde
was neuer so full of euyl doers. ¶
I pray you let vs praise god, both
to gether. ¶ With all my hart &c,
all honour glory, and prayse be to
the lyuynge, God. whiche lyueth &
regneth worlde without ende.

Amen

Amen. D. If it please you I; the
I maye be so bolde: as to knowe
where I shall mete with you to
morrowe in the morninge, or elles,
what tyme it shall please you to a
poynt me to mete with you **G.** In
the morning to morowe you shall
not fayle of me In Westmynstre
hall at the vper ende of the hall on
the ryght syde as ye go vpwarde
D. I moste hatterly thanke you

fo; your gentle companye.

I bpo you fare well **G.**

The help **G.** host be

with you I; and

welcome to

London

The praye be gyuen to god

Amn